



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE METAPHYSICAL BASIS OF PLATO'S ETHICS. By Arthur Bernard Cook, M.A., Fellow of Trinity College, Cambridge. Cambridge: Deighton, Bell & Co. London: George Bell & Son, 1895.

All students of ancient philosophy must welcome an attempt to explain the connection between the ethical and the metaphysical sides of the Platonic system. For Plato's metaphysics has plainly an ethical tendency, and, on the other hand, his view of man's life is plainly rooted in his view of the world's life. Anything that helps to clear up this question is of use, even though we may be forced to doubt whether the true point of connection has been rightly seized. Mr. Cook's work seems to err on the side of a too literal and serious interpretation of certain obscure sayings of Plato, much as do the systems erected by old-fashioned theologians on a few disconnected texts. And this seems to me the fundamental mistake of the whole school to which Mr. Cook belongs. That school has done a great service by insisting that Plato "does not talk nonsense" and "does not contradict himself." But it sometimes forgets that Plato was an artist and a humorist, and takes in dead earnest what he himself regarded as *παῖδι*. We have no right to turn literature into dogma like this. Plato was the least dogmatic of men, and the cosmology of his later dialogues, though it enables him to present his fundamental thoughts in a new way, is really on much the same level as the etymologies of the *Cratylus*. All the same, it is right and proper that these questions should be worked out, and Mr. Cook's labors are not in vain.

JOHN BURNET.

UNIVERSITY OF ST. ANDREWS, SCOTLAND.

SOCRATES AND ATHENIAN SOCIETY IN HIS DAY. By A. D. Godley. London: Seeley & Co., Limited, 1896.

The purpose of this little book is to give a picture of Socrates and his time for the benefit of the uninitiated reader. But for this we surely require a fairly full account of the different elements then fermenting in Athenian society,—the wild, brilliant dreams and theories, the reckless enjoyment, the sophistries of the self-seekers, whether men of words or men of action, the narrow-minded caution of the reactionaries, and the deeper effort of the real reformers. Among them all the figure of Socrates should stand out, a man with many of the limitations of his time, without

the fire of a great religious creed, yet a man of inspired common sense, simple, earnest, humorous, insisting on clear and definite thought, breaking down artificial distinctions, laying foundations for ethics and metaphysics, urging his fellow-citizens forward through question and struggle to the living of a life based on reason. Mr. Godley writes with commendable freshness and a happy sense of the reality of the ancient world. Unfortunately, his treatment of the subject appears inadequate, and is even at times misleading. The greater part of the book is given to translations of extracts from Plato, Aristophanes, and Xenophon.

F. MELIAN STAWELL.

LONDON.

NATURE VERSUS NATURAL SELECTION: AN ESSAY ON ORGANIC EVOLUTION. By Charles Clement Coe. London: Swan Sonnenschein & Co., 1895. 8vo. Pp. xiii., 591, xx.

Mr. Coe, in his modest preface, apologizes for the hardihood of one who is not an expert venturing to criticise the masters, but this is just a preliminary trailing of the coat. For in the issue he trounces all the Darwinians with much skill and no end of good humor, trounces them till one is deafened by blows. Not one escapes, neither Darwin, nor Wallace, nor Spencer, besides scores of the lesser weights. The result is a learned political *vade mecum* for the anti-Darwinians. None should be without it.

There is an admirable chapter on what may be called "the other side of the struggle for existence," or "the altruism of nature," and a thoroughly reasonable argument against the all-sufficiency of natural selection. Though Mr. Coe sometimes condescends to purely verbal discussion, he has done good service in indicating some of the weak points in our etiology,—which is still so young,—and in particular in emphasizing the limitations of the Natural Selection theory. His book is very long, but it is very interesting, and is a treasure-house of valuable quotations. Its great defect is one we have much sympathy with—*on ne détruit que ce qu' on remplace !*

J. ARTHUR THOMSON.

MORAL PATHOLOGY. By Arthur E. Giles, M.D., B.Sc. London: Swan Sonnenschein & Co. New York: Charles Scribner's Sons, 1895. Pp. 179.

This is a readable little book on practical ethics. It professes to give little more than an outline of its subject; and while it is clearly